A ſhorte learned and *pithie Treatize of the* Plague, wherin are handled theſe two queſtions: The one, whether the *Plague bee infectious, or no: The other*, whether and howe farre it may of Chriſtians bee ſhunned by going aſide.

A diſcourſe very neceſſary for this our tyme, and country; to ſatiſfie the doubtful conſciences of a great number:

Written in Latin by the famous & worthy diuine *Theodore Beza Vezelian*; and newly turned into Engliſh, by *Iohn Stockwood*, Schoolemaiſter of Tunbridge.

Imprinted at London at the three Cranes in the Vine-tree by Thomas Dawſon, *for George Biſhop.*

1580.

To the right honorable

and his very good Lorde Syr Henry Sidney Knight of the moſte *noble order of the garter, one of the* Queenes moſt honorable priuie Councel, Lorde Preſident of Wales and marchies of the ſame.

PEruſing this ſhorte and learned treatiſe of Maſter *Beza* (right honourable and my very good Lorde) I thought with my ſelfe, that I could not be better occupied, then at ſuch times as I had leyſure from my other buſineſſe, concerning my publike function, too turne it intoo our mother tongue, that it might bee common to thoſe that vnderſtande no Latin, for the ſatisfying of their conſciences, which in this argument either hang doubtfull not knowing what too aunſwere, or elſe being led

with falſe perſuaſions do runne into further inconuenience by caſting themſelues intoo further perill, then may bee warranted by the worde: or elſe by ſinning both againſt God and man, in breaking the bandes of chriſtian loue and charitie. For, concerning the Plague, there are two ſortes of men that are of twoo ſundry opinions, the one cleane contrary vntoo the other, and both of them ſtarke nought, and greatly to be blamed and reprehended. The one ſort vtterly without all exception, affirmeth it too bee vnlawefull by going aſide to ſhunne the Plague, withdrawing themſelues and theirs from the danger of infection, and therfore for the maintenance of their wrong opinion do holde that the Plague is not infectious: And the other of to much fearefulneſſe and weakneſſe, teache it to bee altogether without exception vnlawefull too tarry in thoſe places where the ſicknes reigneth; affirming that thoſe which ſo do, are greatly to bee founde fault withal, as ſuch as by

their

their tarrying, do plainely tempt and prouoke God, being as guilty of their owne deaths, as thoſe that beeing in an houſe ſet on fire ouer their heads, had rather tarry ſtill and bee burned, then by going out, too eſcape the danger and liue. With the one or the other of theſe perſuaſions the moſte parte of the people are infected, ſo that they either wilfully caſt themſelues and theirs intoo preſent danger, bringing greate hurt and damnage vntoo the common wealth and church of God, many tymes depryuing them of woorthy perſonages, which might haue beene profitable inſtrumentes in them both: or elſe vnmercifully and cruelly euery man ſhifting for himſelfe, leaue the reſt that are viſited without all helpe and comfort, the Magiſtrat going frō his ſubiects, the huſband flying from his wyfe, the father departing from his children, the Maiſter not looking vntoo his ſeruauntes, with many ſuch like vncurteouſe and vnchriſtian dealings, which are ſo farre of frō beeing

meanes to escape the Plague, that cõtrariwyse they doo iustly prouoke God to send the Plague amongst vs, for the breach of the bandes of christian dutie, loue, and amitie, which God woulde haue vs most streightly too obserue. And a woonderfull and straunge thing it is, too see howe with all speede and expedition wee packe away at euery small rumour of this bodily infection both high and low in a manner, whereas wee are in no feare at all of receiuing intoo oure soules the spiritual Plague and Pestilence, the infection whereof wee dayly drinke in by keeping company and ioyning friendshippe with the wicked and vngodly, and such as are enimies both vnto G O D and his trueth, whose societie and fellowe-ship wee ought by all meanes too auoide and shunne: the which because wee doo not, no meruaile if the contagion growe so farre vppon vs, that wee doo not onely bring our selues, but also others, by our example, into the daunger of euerlasting destruction,

on, the due and iuſte reward of ſinne, vnleſſe GOD in mercy preuent vs with his grace, that in tyme wee withdrawe our feete out of the ſnare, and returne vntoo a more neere watch ouer our ſelues in refrayning too bee partakers with the woorkers of iniquitie, whoſe familiaritie cannot chooſe but to bee hurtful and noyſome vntoo vs. But becauſe wee doo more eaſily ſee thoſe things which are harmefull too the body, then wee can perceiue thoſe thinges which infect the ſoule: therefore the Lorde is too bee prayed vntoo, too open the eyes of our vnderſtanding, that wee may as well diſcerne the perilles likely that way to inſue vntoo our ſoules, as this way too oure bodies: and then I doubt not, but wee ſhal bee ſo much the more careful for the welfare of our ſoules before the health and ſafetie of our bodies, as the puniſhement prepared for our ſoules dooth in greateneſſe exceede the payne that by ſickneſſe may happen too our bodies. But too returne

againe vnto the ſicknes of the Plague in the time of god his viſitation, with the which, ſome of too much feare and diſtruſt ſinne in forſlewing of duety, and other ſome of deſperate boldeneſſe and fooleiardineſſe offende as much in going beyonde the boundes of duety: in which reſpect may followe twoo wayes greate inconuenience as hath beene before ſhewed. In this ſhort treatiſe are godly and learnedly confuted both the reaſons of the one ſide and of the other, and withall ſet downe a golden meane which euery one hauing regarde too his place and calling, may without the breache eyther of godlyneſſe and charitie, ſafely fololwe, ſo that hee flye not when hee ought to tarry, neither yet tarry, when as hee ought to flye. Wherefore dayly experience afording too plētifull & lamētable examples of the offending of the greater part in one of theſe twoo waies before mentioned, at ſuch tymes as God ſtriketh with this rod, I hope it may eaſely appeare vntoo

thoſe

thoſe that are not wilfully blinded, that as that woorthy and famous inſtrument in the church of God *Theodor Beza* hath well deſerued of the ſimpler ſorte of the godly that wanted inſtruction in this behalfe: ſo likewiſe the Engliſhing of the ſame cannot chooſe but bee beneficial for the ſatisfying of no ſmal number of our countrymen, which in theſe pointes here debated, remaine yet vnperſuaded. Which ſmall treatiſe, in the reſpect of my labour and trauel, indeed but a tryfle, yet in regarde of the Autor, and learned handling in ſhorte plainneſſe the matter not at all vnwoorthy of your H. reading, I haue aduentured to ſet abrode vnder your honorable name and protection, to remaine vnto poſterity as an aſſured tokē of dutiful remēbrance of many your good lordſhips moſt honorable courteſies both extended and alſo dayly continued towardes mee your poore Countryman, euerſince theſe nowe eight yeeres paſt I was firſt brought into your Honorable know-

kuowledge and acquaintance by that both godly and learned M. D. *Buckley*, who vnfainedly and humbly reuerenceth you in the Lorde in regarde of the loue vntoo Chriſtian Religion, and the profeſſors of the ſame with many other commendable vertues beſeeming an heroicall perſonage and godly Magiſtrate, which too the prayſe of GOD, and comforte of his people is manifeſte too dwel in you. And albeeit the ſmalneſſe of the diſcourſe might woorthely diſcourage mee from preſuming too preſent the ſame vntoo your L: Yet the vehement and longing deſire that I haue to auoide the ſuſpicion of vnthankefulneſſe, a vice moſt odious both before GOD and man, and heerewithal the ſetled and grounded perſuaſion which I haue conceaued of your honorable courteſie and clemencie, not diſdayning with the *Perſian* King too take in good worth a little water offered him in the handes of a poore man that was not able too bid him drinke

in

in a better veſſel, hath bidden mee not at all too doubte of your gentle accepting this little gift, not in regard of any woorthineſſe of the ſame, but in conſideration of your honorable nature, which more eſteemeth of the vnfeined and dutifull good wil of the giuer, then of the valewe and price of the gift. So praying God by the effectual working of his holy ſpirit to direct al the actions of your L. too the glory of his name, and benefite of his Churche, I commende your good L. in my dayly prayers vntoo his Fatherly and mercifull protection both now and for euer. From Tunbridge this 2. of Marche.

Your Lordſhips in al humi-
litie and duetiful obedience, Iohn
Stockwood *Schoolemaiſter of*
Tunbridge.

Two queſtions handeled and debated cõcerning thè Plague: the one, whether the *Plague be infectious or no: The* other, whether, and howe farre it may be ſhunned of Chriſtians by going aſide.

I Confeſſe my ſelfe too haue bœne ſo vnacquainted with this queſtion, Whether the Plague be to bee reckonned amonge infectious diſeaſes, that vntill it were within theſe fewe yeeres, I am of beliefe that it was neuer doubted, but that this ſickneſſe alone amongeſt all others was too bée iudged moſt contagious. For witneſſe wherof, before any man that is not geuen to quarell, I repoꝛt mée too the iudgement of the wꝛiters of all countꝛies, which haue intreated of theſe matters. But nowe at length in our time men haue taken in hande too diſpute of this queſtion vpon this occaſiõ,

The Plague iudged to bee infectious by all writers that haue written of the ſame.

that many haue begunne so greatly to feare this disease, and death also which commonly followeth after the same, that forsaking all duetes, not onely of Christians, but also of humanitie, they haue greatly increased the very wrath of God, the chiefe cause of this sicknes: and there hath in a maner bin no stay nor let in them, that where this great miserie hapned, the bandes of mans fellowship once broken, al mankind hath not beene destroyed and perished. And these fellowes being demaunded what they can at length alleadge for this their so heynous fact, for that they commonly are wont to bring nothing else for their excuse but the feare of infection, heerof is it come to passe, that those in whom there is greater boldnesse, do thinke that they can no way more certainly find a remedie for this euill, thē if they teach that this sicknes is falsely supposed to be infectious. But I, because that I thinke ỳ this Paradox or straunge opinion can no more be prooued by good reason, then if a man with Anaxagoras would holde the Snowe

The vnnaturall discurtesy of some towardes their neigbours visited with the Plague.

The ouerthwart remedie which some vse too cause men not to feare to visite the sick of the plague.

to

to be blacke, or out of the Hypotheſis of Copernicus labour too prooue that the earth doeth indeede mooue, and the Sun to ſtande ſtill, as the Center of ỹ world, do iudge, that this ſo great feare which bringeth with it a forgetfulnes of all duty, both may, and alſo ought other wayes to bee put away: neither will I beleeue this diſeaſe not to be infectious, vntill ſome man ſhall teache me either out of the worde of God, or by reaſons fet ſome where elſe (for ther are in the verye courſe of nature certaine moſt ſure groundes and proofes ſo long as the order of neceſſary cauſes agreeth with it ſelfe) more certaintie. For I deny, albeit it be agreed vppon that the Plague be of all other diſeaſes moſt infectious, yea and that vnauoydable death alſo doe followe preſently vpon it, that therefore the ſtanding in which GOD hath placed euery man, is to bee forſaken. I deny, I ſaye, that therefore that thing is not to be preferred before life it ſelf, the which we owe vnto God, which we owe vnto our coũtrey, which in like caſe we men owe vn

to men: either for ſome common, or elſe priuate reſpect. And I had much more rather that they had beſtowed their trauayle in the perſwaſiō herof, which diſpute of reſtraining mens flying away for feare of the Plague, then that they ſhould labor to proue this ſtrange opinion of the Plague not to be contagious. To bee ſhort, I had rather too haue the conſequent (as they ſpeake in ſchoole termes) in that ſame Enthymeme to bee denied, than the Antecedent. For ſo they ſhould bring to paſſe not onely by likely, but alſo by neceſſary argumentes, the ſelfe ſame thing which they deſire: namely, that theſe doe very greatly offend, who for feare of any peril offend againſt god, or els againſt their neighbor. For what chriſtiā man dareth to cal theſe things into controuerſie, or if he dare do it, ſhal not bee reproued by the teſtimony of his owne conſcience, albeit all the worlde holde their peace? For I doe not think that there are any, which dee holde that with a good conſcience the plague by all meanes, that is to ſay, without

He had rather haue the plague denied to be to be fled from, thē to be contagious.

exception

exception is to bee fled from' the which notwithstanding I doe see by some in such sort disputed against, as if it were by othersome maintayned. Yet if there be any of that minde, I verily for my part doe no more fauour theyr errour, then I allowe of those men which of a cleane contrary opinion do think that the Plague is neuer too bee fled from. But soothlesse it is the part of a wise man to followe the golden Meane, so that he flee not when he should tarry, neither when hee shoulde goe aside (for this terme of flying away seemeth to me in this argumẽt to be vnproper) by his rashe tarrying offende against the selfe same Charitie which seemed too counsayle him to stay. These things I thought good in the maner of a preface to set downe, before I come the handeling of the matter it selfe, to this end, that all men at the very first entrance may beforehand perceiue, what I haue taken to defend, and what to disproue. Come on then, forasmuch as there are some not wãting, which do think that this whole discourse of the Plague to

bee fled from, or not to bee fled from, doeth depende vppon the vnfolding of this question, namely, whether the Plague bee infectious or no, let vs see with what reasons and argumentes they so boldly deny the plague to be infectious, that is to say, a thing whiche hitherto of al men without controuersie hath beene beleeued.

For the better determining of this question, they woulde haue to be considered what the Plague is, frō whence it commeth, what is the cause of it, by what meanes it is sent vnto vs, what is the nature of it, and what ende. I take their offer: for it is most lawfull and reasonable. But howe I pray you shal we come to the knowledge of these things? In no case, say they, by reasōs out of Phisicke, but only by the word of God. Then let all thinges disputed by Phisitions bee blotted out: and insteed of the bookes of Hypocrates and Galen, & of other Phisitions, let Phisitions reade only the Bible, & let there bee no difference betweene thē and the Diuines, that is to say, betweene the

Phisike

Phisicke of ỹ body & of the mind. Nay, God forbid this, will they say, for wee condemne no other reasons of Phisike then suche as are against the worde of God. Very well. Let vs see then forasmuche as infection hath his beginning of naturall causes, and therfore proceedeth from them, whether cõcerning naturall causes of the Plague there be any thing taught in the worde of God contrary vnto the rules of Phisitions. They say that the Plague is called of the Hebrucians Dener of the word Danar, which also signifieth to destroy by sentence geuen by God. And that the Grecians doe turne it Thanaton, that is to say, death. Be it so. What is this to the matter? for hereof it followeth not that the Plague proceedeth not of naturall causes comming betwene, because it is sent by God, vnlesse that wee will therefore haue all naturall causes of diseases taken away, because that no man dieth, but God so decreeing of what kinde and maner of death soeuer it be that he dye. Nay, say they, it is a folly to call the sentence of God,

The first reason of those which say that the Plague is not infectious. The Answere.

2. Reason.

wherby he appointeth vnto euery man not onely death it selfe, but also ỹ kind of death, and second causes, infections. And who, I pray you, euer doted so far as to call the sentence it selfe of God, infectious? But that which we saye is far otherwise, namely, that the infection it selfe is to be reckoned amongest seconde causes, in as much as who dareth deny that many diseases are gotten by handeling and touching, of the which some are deadly, and othersome are lesse daungerous, vnlesse the same also will contende that the Sunne shineth not at noone day? Sinne in deede wherewith we are all borne infected, and from which all this dying commeth, by a certayne spiritual infection not without the decree of God, is conueighed and spread into all Adam his posteritie. Therefore there is no pith at all in this reason. But afterwarde they demaund, if infection be reckoned among secõd causes appointed by God, how we can auoyd that which is ordeined by God: namely, that heereof they might gather, that albeit the plague be

Answere.

3. *Reason.*

graunted

graunted to be infectious, yet in vaine shoulde remedie bee sought against it by flying away. But this is also a very Leaden reason. For why, if this reason bee good, shall it not be lawfull to affirme the same of all seconde causes of death? Goe to then, let vs neither eate, nor drinke, nor seeke any remedy against any diseases, let Souldiers also goe vnarmed too battell, because death ordeined by God cannot be auoided. But thus the case stãdeth. Doubtlesse neither death, nor the time or any kinde of death appoynted by God, can be auoyded: neyther doe we therefore eate, or vse remedies against diseases, or put on armor against our enimies, as if we ment to withstande God: but because leauing those thinges which God woulde haue kept close from vs, we must vse those thinges which God himselfe going before, nature telleth vs to bee ordeined by him to prolonge our life so long as shall please him: which if we doe not, we shall worthily bee deemed too tempt and most greuously offend God: so farre of is it that *Answere.*

vsing the meanes set downe by him to auoide death we shoulde sinne against him, albeit that somtime we vse them in vaine: to wit, when as the end doth shewe plainly that euen then we must dye, whē as we thought our life shuld yet a time haue been prolonged. So is Asa rebuked, not for that hee sent for Phisitiōs, but for that he put his hope of life in the Phisitions. So after that experience hath taught vs that infection creepeth rather into thinges neare then farre of, he shall not be too be accused, which leauing vndoone no part of Christian dutie, withdraweth himselfe and his familie: nay he shall be greatly to be blamed, which rashlye casteth himselfe and his into the danger of infection, when as the Apostle bearing witnesse, hee is worse then an Infidell, which hath not so great care ouer his, as with the safety of godlines and Charitie he ought to haue.

Asa.

Nowe let vs heare whether this be any stronger which followeth. By those names, say they, which in the holye Scripture are attributed to the Plague,

4. Reason.

Plague, is sufficiently and throughly expressed what is the qualitie and maner of the same. Nowe the Plague is called the hand of God. 2. Samuel. 24. The Swoorde of God 1 Chro 21. and is also signified by ẏ name of arrowes Psal. 37. and 90. Therfore it commeth not of infection, when as neither hand, nor swoord, nor arrowe woundeth by infection. But I, besides that peraduenture I might woorthily call into doubt whether all these testimonies be fitly enough alleadged, do deny this argument also. For in another place, as Psalme 17, Dauid calleth his enimies the hand of god, who notwithstanding by natural meanes assaulted hym. And when as the hande of God is saide to haue made vs, natural generation is not shut out: and it is manifest that in the Scripture all euilles and punishmentes whatsoeuer GOD sendeth vnto men vsing eyther ordinarie lawes of nature only, or else vsing the seruice of Angelles, are called arrowes. I aske moreouer what they call the qualitie and maner of the dis-

1. *Answere.*

2. *Answere.*

ease:

ease: They wyll say the nature it selfe thereof. But I say, that by those Metaphoricall tearmes of hand, swoord, arrow, is no more signified of what maner this disease is in it self, then what is hayle, or the scab, when God is said with a stretched out hande too haue stricken Ægypt: or to be short, what is the force & nature of euery disease, when as in the additions of the lawe they are reckoned vp among the curses which God woulde sende vpon them? What then? forsooth it belongeth vnto the Phisitiõs to search out the natures of diseases, so far as they depende vpon the lawes of nature, which wee see of them to be performed with such good successe and certaintie, that they can foreshewe both them and their issues that they are likely to come vnto. But concerning supernaturall and diuine causes of sickneſſe and other miseries, those doeth the Diuine declare, teaching that we must mount far aboue nature, & al thinges apperteining vnto nature, when as wee deale aboute the auoiding or putting away of thē.

The naturall causes of diseases belõg to the Phisition, the supernaturall vnto the Diuine.

For

For the true and principall cause of them is our sinnes, wherewith GOD being prouoked doeth rayse and stirre vp against vs al these inferiour causes to be reuenged on men with iust punishments. I saye therefore that it is an absurde and fonde thing to confounde these thinges so far seuered a sunder & distinguished by their most diuerse, yet not cõtrary ends, but only such as are placed the one vnder the other. Further because that in this argumẽt they contend that the Plague therefore is not infectious, for that it is oftẽ called the hand, and swoorde, and arrowe of God, I demaund of them, whether the Leprosie were not the hand of GOD, & whether it were not therefore infectious, & rather because it was infectious, whether therfore ẏ Leprous were not commaunded to depart aside from the rest that were cleane? I demaunde this also, if there be no euill in the citie which the Lorde doeth not, whether at this day notwithstanding the foule black, spottie, & the scruuie Leprie called Elephantiasis be not counted infectious:

The true and principall cause of diseases.

3. *Answere.*

tions : and I woulde gladly aske of them which finde faulte with our goeyng aside in the Plague, whether they thinke that those whiche are infected with this foule Lepry are to be suffered in ỹ cõmon cõpany of men : & , yf they suppose that they are too bee suffered, why they declaime not and crye out against them also by whõ they are shut out : yf not, if they thinke them to bee to be auoided for feare of infectiõ, why without al exception they blame those that shun the infections of the plague, as the most hurtfull of all persons. But they wil peraduenture deny that kynde of Lepric to be the hand of God. Let vs speake then of these Pockes, whether it be the French, or the Spanish, & I would to god it were not also the Dutch. That it is a punishment sent of God for whoredome, which in this tyme is coũted for a play, I think there is no man which dareth to deny, neither yet that it is in deede the hand, swoorde, and arrowe of GOD which striketh whoremongers. But is it not therefore I pray you infectious, or rather

The Pockes a punishment for sinne.

ther doeth not euen one Strumpet infect many with this diſeaſe, who againe beray one another: ſo that this moſt filthie ſickneſſe is gotten not only with lying togeather, but alſo by breath and handeling, yea and moreouer is ſucked out by infantes frō their Nurces breaſts, and agayne the Nurſes get this diſeaſe by geuing ſuck vnto the infant which is either conceiued by an vncleane father, or borne of an vncleane mother? Thoſe argumentes alſo therefore are ſuche as do in deede need no cōfutatiō. This out of queſtiō is abſurd and agaynſt reaſon, to think that there are immediatly (as they ſay) rather ſente vntoo euery ſeuerall man ſo many ſeuerall Plagues, then the kinde it ſelfe of the diſeaſe, by the which one corrupteth an other by infection. For whether God kyll all at one ſtroake, or whether as it fell out vnto the Madianites, hee ſtrike them downe by one wounding an other, whomſouer he hath appoynted to dye, what difference is there? Neyther agayne concerning the ſelfe ſame matter

ter which we haue in hande is there a-
nye difference, whether any man bee
slayne with the Dart of GOD him-
selfe, or the infection of another.

5. *Reason.* Let vs come nowe vnto that which
they alleadge concerning secõd causes,
which they deny to be either any cer-
tain placing of ỹ strarres or corruptiõ
1. *Answere.* of the ayre. Neyther wil the Philitiõs
so far as I perceiue, haue euery plague
or infection to growe of those causes.
2. *Answere.* But let vs geue this, & imagine that
al natural causes of the Plague are by
them rehearsed. But tell me why they
shut out al these at once, insomuch that
they will haue them to haue but smal
skil in the Scriptures, who impute the
plague next after God to these causes?
Because say they, that the holy Scrip-
tures beare record that the Plague is
sent by Angels, as Psal. 88. 1. Chro. 21.
Ezech. 9. Also in the Historie of Senna-
cherib and in the Reuelation, where
there is mention made of a most noy-
some Vlcer. For, say they, that which
God sendeth by Angelles, is not of na-
turall causes. I graunt that so far as

con-

concerneth the Angelles themselues, who I yeeld are not reckoned among naturall instrumentes. But what letteth, God so cõmaunding, the naturall causes themselues to bee stirred vp by the Angelles? For surely it cannot bee doubted that they, both the good and the bad, doe stirre vp the mind of man after a certaine sort; what kind of moouing so euer it be, when as Satan is sayde to haue entred into the heart of Iudas, (vnlesse we shall peraduenture say that the good Angelles haue somewhat lesse power then the bad) & that also is manifest by the story of Achab, and by the efficacie and power of the spirites of error. And who dareth deny that the will of man is to be reckoned among the very chiefest causes of mens actions? But if the wil of man be not debarred from the ministery of Angelles, why shall we thinke that other naturall causes muste needes by the same be taken away? Moyses stretching foorth his rod, raysed vp Lice & innumerable sortes of flyes, brought out vppon the sodaine fearefull hayle,

The ministery of Angels taketh not away the working of naturall causes.

and stroke the Ægyptians wᵒ most noy some Boyles and Botches. And this Ministery of Moyses was doubtlesse altogether as extraordinary as the Ministerie of Angelles. But did not therefore the Lyce and Flies come of rottēnesse, the hayle of vapoures growing togeather on the sodaine by restrainte of the contrary,. and the Boyles and Botches also of corruptions of the humours? Satan receiuing graunt from God, by sodaine raising of the winde, and by throwing abroade of fire from heauen, ouerthrewe & burnt the house of Iob together with all his children: but doeth it heereof followe, that this came too passe without any naturall causes stepping in betweene? or shall wee not rather say that those Princes of the ayre (as the Apostle not without cause calleth them) made in a moment those indeede naturall impressions of the ayre? The Diuel sendeth the godly to prison 1. Reue. 2. 10. but by Tyrants and Persecutours of the Churche. In the same booke 6. ver. 8. the pale horse, on whom death the ryder sitteth, receiueth

teth power to kyl with the ſwoord, famine, and peſtilence, and with ſending of wilde beaſtes. Yeere if wee ſhall by that Rider vnderſtand an Angell, why ſhall wee not as well ſay that hée vſed naturall matter to cauſe the Plague and Famine, as a Swoorde, and wild beaſtes, which themſelues alſo are naturall inſtrumentes. For afterwards 9. ver. 1. the Angelles are commaunded to ſtand in ỹ foure quarters of the earth, and to keepe backe the windes, that they hurte not the Sea and the Lande with blowing: whereof followeth, that at the cõmaundement of God the windes are in like maner ſente foorth by them, from the which doubtleſſe it is manyfeſt that many infections of the ayre, and chiefly infection doeth proceede. To be ſhorte, naturall cauſes wether they bée mooued by little and little of theyr owne force planted in them by nature, or whether frõ elſewhere beyonde order, God ſo commaunding, they be in a Moment carried to their effectes, they are naturall, and ſo farforth are theyr effectes alſo

worthily iudged naturall, whiche no man with reason is able too deny.

3. *Answere.*

Further if there come in no naturall causes in the Plague, those whom the plague hath touched cannot doubtlesse so much as be eased, much lesse be healed by naturall remedies. But this to be most false, experience & verye sense doe shewe.

4. *Answere.*

Yet I professe my selfe too bee one of those which doe so farforth detest ỹ superstitious iudiciarie Astrologie, of casters of Natiuities, togeather with the rest of suche like predictions and foretellinges, that I would wyshe the olde Statutes of Princes concerning that matter too bee renued and strieghtly obserued.

Beza his iudgemente concerning iudiciary Astrologi.

But too take from the diuerse concourses of starres, the naturall constitutions of the ayre, and suche effectes as depende thereupon in our bodies, as if the starres were placed in theyr Circles only for too bee looked vpon, or for difference of times, I thinke to be no signe of iudgement, but rather of vtter stubbornenes, whē as both the husband men themselues doe dayly know this, and the tempests

doe

do speake the same, and that the thing it selfe doeth proue that the temperature and distemperature, yea and infection likewise it selfe may in some sort at least wise beforetolde of skilful Astrologers. But goe to, let vs graunt that those plagues, the examples wherof are brought out of holy Scripture, were sent by Angelles, and therefore to haue beene without infection. Why notwithstanding shoulde it bee lesse absurde and against reason thereof to gather that no Plague is sent by Angelles, then if he shoulde holde that no hayle, no sleete, no lightning, is made by the course of nature, because that in many places of the Scriptures we reade that by the Ministerie of Angelles it hath both hayled, & that most rough winds haue blowen, and that it hath horribly thundred: But, say they, those examples of the Plague by Angels are set forth vnto vs for example, that thereby we might learne rightly to iudge of middle causes, and of the original of the Plague. 5. *Answere.* *An exceptiõ.*

Verily who wyll deny that what *Answere.*

thinges soeuer are written, are therefore written, that by them we should be instructed, and that al things which are rehearsed in the holy scriptures of ỹ Ministerie of Angelles not only in ỹ plague, but also in famine and other calamities, both to destroy the wicked, and also to correct or exercise the good doe bring vnto vs great profite, that wee may learne to feare and loue god, who is not tyed vnto the lawes of nature, as the Stoyke philosophers haue thought, & hath certaine instruments of his iudgementes, more fearefull euen then those which are perceiued by our senses. But heereof is not concluded that which thou wouldest haue, namely, that thus wee are taught that there are no naturall causes vsed by Angelles to the performance of God his commaundementes. What, that the Scripture affordeth vs examples of the Plague sent vpon men, making no mention of Angelles? For those against whom I dispute do graunt, that it was the Plague of which Ezechias was sicke: yet is hee not saide to haue

6. Answere.

haue beene ſtricken by Angelles . God doeth often by Moyſes and other Prophetes threaten the Plague vnto ſinners, neither is there any doubt, but that theſe threatninges were not in vaine : yet doeth hee no where recite that he will alwayes ſend them by Angelles. The Pſalmiſt ſeemeth in certaine Pſalmes altogeather too ſhewe that hee was taken with the Plague, whom notwithſtãding we neuer read to haue bẽen ſtricken with any wound geuen by the Angels. All theſe things therefore, vnleſſe I bẽ fouly deceiued, make nothing at all to the taking away of the contagious ayre, the ſecond cauſe of this ſickneſſe.

6. Reaſon.

But this alſo which they ſet downe next, vpon what reaſon I pray you is it grounded? They ſay that the plague is ſent vnto men by the ſingular and eſpeciall prouidence of GOD. And what ſay they heere which may not be affirmed of euery thing which cõmeth to paſſe in the world: For, as he ſaith, not ſo much as one Sparrowe falleth vnto the earth without the prouidence

Anſwere.

of God, and the hayres of our head are numbred, which prouidence if it bee stretched vnto singular thinges, doubtlesse it is in suche sort vniuersall in the generall, that it is also singular in the singular. They say afterward, so often as ỳ plague reigneth in the world, that all those are kept from this infection, whom God hath appointed to preserue aliue: and that vnto the others al places are infectious, albeit they be neuer so farre from those which are sicke of the Plague. And they adde moreouer, why then doe we feare infection? is it not a fonde thing too feare that which is not? I for my part cannot see howe these thinges are not vtterly not hanging togeather. For howe can all places be infectious vnto any man, yf there bee no infection? Vnlesse peraduenture they put the case so to be. But truely it cannot by any meanes be gathered by the certaintie of God his prouidence that the plague is not infectious. Therefore this argument raungeth beyonde the question propounded.

7. Reason.

1. Answere.

2. Answere.

More-

Moreouer shall wee thinke that the number of those which shall dye, is more certaine as oftentimes as God sendeth the Plague, then when as hee casteth any other dartes? Now if they offende not against the prouidence of God, who leauing, as it is meete, thinges vnknowne vnto vs, to the good will and pleasure of God, doe vse remedies of Phisicke both preseruatiue & sanatiue, that is, to keepe away sickenesse, and also to heale when it commeth, why shall wee not doe the like also in the heate of the Plague? As therefore GOD hath appointed some which shall not dye of the Plague, so also hath hee appointed remedies, by which so farre as in thē lyeth, mē may auoyde the Plague. And it is one and the same prouidence of God in al kinde of diseases with which hē hath ordeined by an vnchaungeable decree what shall come to passe, although the natures of the diseases differ neuer so muche within them selues. Nelve among the chiefe remedies and preuisors in phisicke against infection, that

3. Answere.

going aside in due season is worthily reckoned, the very nature and significa tion of the worde Contagion doeth de- clare, although neither all bée saued which flie, neyther all dye which tarry. God without doubt when he sent a fa- mine into Ægypt, and the regions therabout, had determined who should dye in that scarcitie, yet for al this cea- seth not Ioseph *Ioseph.* wo most wyse Counsail to prouide for the Ægyptians: the which thing also the Churches vnder Claudius the Emperour did, when as they vnderstoode by Agabus the Pro- phet that there shoulde a famine come. The Lorde also knewe who should die in that most cruell warre of the Assyri- ans vnder Ezechias: and yet doth both Ezechias *Ezechias.* and the Prophet Esay himself defende them selues with the walles of the Citie. What shoulde I say more? when as Paul knewe assuredly, that neither he himself, neither any of those *Paule.* which were with him shoulde perishe in the shipwracke, yet sayde hee to the mariners preparing to flie out of the shyp, Bée cannot be saued, vnlesse these

tarry

tarry. Chriſte alſo albeit hee knewe ý his houre was not yet come, yet did he moze then once withdzaw himſelf, when hee was ſought foz to be ſlaine. *Chriſt.*

Finally that which they take foz moſt certaine, namely, that happning oz chaunce is repugnant vnto the ſure and ſtedfaſt decree of GOD, albeit it make not much to the matter, yet who will graunt it thē? We cal thoſe happening and chauncing cauſes, whiche of theyz owne nature may fall out vnto eyther part, if any man ſhoulde take them out of the nature of thinges, I knowe not whether hee ſhoulde haue any man of right iudgement too holde with him. They ſay out of Auguſtine, the will of God is the neceſsitie of thinges. I graunt ſo far as perteineth vnto the ende and effectes of the cauſes thēſelues. But as the ſame Auguſtine ſayth very well, it followeth not, that albeit all thinges which God hath decreed ſhall come to paſſe, muſte needes come paſſe, ý therfoze they com to paſſe of neceſſary cauſes, lyke as the Stoykes yyd falſly conclude, and the ſame may

be

be prooued by moſt certayne and very plaine examples: For what? Doe wee not beleeue that Chriſte had in deede mans bones: And therefore ſuche as of theyr owne nature might at any tyme bee broken? But yet indeede they could not be broken, when as it was otherwyſe decreed by God. Therfore by hap and chance, concerning theyr owne nature they were not broke, whenas notwithſtanding they were ſuch as might haue beene broken, and yet by God his decree they remayned of neceſſitie vnbroken. Againe, that Chriſte from the very tyme that he tooke vpon hym our fleſh was endued wᵭ a mortall body all Chriſtian men doe confeſſe. Therefore of his owne nature he might haue bẽn ſlayne by Herod with the other little children: but by God his decree he could not. Therfore that hee was not then ſlayne, fell out by hap and chaunce yf you conſidery nature of his body, when as it might haue chaunced otherwyſe: but by God his decree hee could no more be ſlaine, then God his will be chaunged. The ſame Chriſt when as he was

carried

carried to be crucified, was thē doubtlesse of suche health ý he needed not at that time to haue dyed. He dyed therefore by chaunce, if you stande vpon the cause of his naturall death, and yet he dyed of necessitie, yf you goe to the vnchaungeable appointmente of his father, because his houre was come: and withall he dyed willingly, because hée layde downe his life for vs. Thus far therefore is neither chaunce nor will repugnant vnto the most certayne decree of God.

There remaineth an argumente taken out from experience, the which where as in shewe it seemeth verye strong, yet is it of no force too take away infection, that is, too prowe the Plague not to be infectious. If, saye they, the plague come of naturall causes, or of some certaine constellation, or of corrupt ayre, then shoulde al they doubtlesse be infected which dwell vnder the same constellation, or take the same corrupt ayre, which is founde too be false. But very reason it selfe doeth prooue the falshoode of this argument. *9. Reason.* *Answer.*

For

Answere. For who is so vnskilfull which knoweth not that one & the selfe same cause doeth not alwayes so much as worke alike, muche lesse equally, nay, that the effectes are diuerse according vnto the diuersitie of the matter it worketh vpon? One and the self same Northwind doeth not equally anoy men with cold. Euery man therfore seeth how weake this reason is. But let vs graunt that in some place euery man of himselfe is apt to receiue the corrupte ayre, yet may many thinges happen why the same effect in all shoulde not folow, as namely for exãple sake, that one man taketh the preseruatiue medicine, another doeth not: one foorthwith vseth a good medicine, another verylate or neuer. Last of all that which is the principall point, is to be considered, that Almightie God doeth gouerne and order naturall causes and theyr effectes, as it pleaseth hym, and that heereof it commeth to passe that infection toucheth not euery one which is in daunger of it, as it is written Psalm. 91.6. neyther yet is deadly vnto euery one

that

that it hath infected: like as poyſon alſo drunken is not, as it is written Marke 16. 18. Therefore this argument alſo is neuer awhit ſtronger, that there is no infection in the plague, becauſe that many wꝫ keepe companye with thoſe yꝫ are ſicke of the plague, are not taken, & contrariwiſe they that are abſent are infected: As if the poyſon of a Viper were not deadly, becauſe that Paule being bitten of one, felt no harme at al Act. 28. 5. And thus farre concerning infection.

Whether and in what reſpect it is lawfull in the Plague to goe aſide.

NOwe wee muſt intreat of going aſide: for ſo I had rather call it then flying, although I thinke it the poynt of a wyſe man to flie perill with reaſon. There are ſome therefore which do ſo farforth without exception finde fault with going aſide for the Plague, that they count it alſo a very haynos offence, albeit they thinke that thoſe which tary, ought not to vſe raſhneſſe. There are on the otherſide which hold that euery man, ſo ſoone as the plague commeth, as if it were with ſetting vp a ſigne too runne away, ought too prouide

1

2

prouide for him self, hauing no regard, or at leastwise verye small of this felowship and dueties which Christian Charitie doeth commaunde. Why I for my part doe dissent from both these and especially from the latter, I think I haue most lawfull causes. But before that I plainely set downe my iudgement concerning this matter, I desire that we may first heare these disputing the one against ý other. Thus therefore they which thinke it not lawfull to flie at all, doe first of all Philosophically dispute against these that hold it not lawfull to tarry at al. They alleadge out of Plato his Gorgias, that it is foolishnesse to feare death: and that hee cannot seeme to be a temperat person whiche flyeth death, because it proceedeth of too muche delight in life, nor yet to be a iust man, for ý he which in the time of the plague prouideth for himselfe by running away, doeth yeeld neyther to God nor man his due. To these reasons they set down others taken out of the holy Scriptures: as namely that they think not wel of the prou-

The reasons of those which hold it vnlawful to flye in the time of the Plague.

prouidence of god, by whose vnchangeable decree, the course of mans life especially is limitted: that they distrust God, and chiefly beleeue not this promise, I will bee thy God and the God of thy seede: that they are voyde of all Charitie, nay that which more is, of al naturall pitty and affection: that they tempte God after the example of the Israelites, Exod. 17.3. and Psalme 78. 18, appoynting God by what maner, place, time, and by what meanes hee may saue them: that they loue not God from theyr heart: that being inamored with earthly goods, they forsake the heauenly: that they feare death too much: that they set thẽselues agaynst the will of God, which is alwayes good: that they thinke themselues stronger then God, & that they can escape his hande: that they doe openly breake the lawe of Christe and of nature, by which we are commaunded to doe vnto others as wee woulde haue doone vnto our selues: that they doe and teache that, which no Christian hath donne, but that which hath often

ten beene doone by the Heathens. And thus muche say they, vnto whom these haue nothing to answere, who vnder pretence of sauing life perswade flying away without exception. Wherefore if these thinges bee alleadged against those which doe in suche sorte flye the Plague, yf they doe but neuer so little swarue from the Lawes of godlinesse and Charitie, I hold with theyr aduersaries, and count them woorthie of all blame which flie from thence, whither they shoulde rather runne, if they had but one sparke of humanitie. But if these reasons be wrested against those who being mooued with iust causes go aside, and keepe that meane by which they let passe no parte of duetie eyther against God or theyr neighbor (which we say may often times be doone) wee affirme al these argumentes in shewe neuer so strong, to be of no force, yf the matter it selfe be diligently weighed. For, to answeare vnto theyr first reason, albeit the decree of GOD be vnchaungeable, and that his eternal prouidence hath set the vnremooueable bounds

Answere to the former reasons if they be simply alleadged against those which vpon any maner of occasion go aside.

I

bounds of our life, yet doeth not this take away the ordinary and lawfull meanes to saue our life, no not although a man haue receiued an aunswere from GOD of prolonging his lyfe, as wee haue shewed a little before by the manyfest example of Paul, Actes 27.14.& 31. muche lesse that we may not vse these meanes, when as it is yet hid from vs what God from euerlasting hath decreed concerning the prolonging or ending of our life. Moreouer why shoulde he be sayd to distrust the promises of God, which doth so follow the wayes appointed by God to auoide euilles, that notwithstanding he dependeth wholy vpon GOD, vnlesse peraduenture we can anywhere in the holy Scriptures finde this commaundement expressly written, When the Plague rageth, flye not away. And that amongest them preseruatiue remedies are to be reckoned & that amongst these going aside also in due time is to be numbred, ỹ very name of contagion doth shew. Yea & this also is manyfest, that hee doeth not onely not offende a-

gainst Christian charitie, neither yet tempt God, which doeth in such sort by going aside auoyde the Plague, that in the meane season hee let passe no duty of godlinesse towardes GOD, nor of charitie towardes his neighbour, that on the contrary side, vnlesse hee doe it sometimes, he may bee thought woorthily to prouoke God against him, and to bee worse then an Infidell, as being one that rashly putting himself in danger of deadly infection, seemeth not to haue had care of him and his.

The fifth and sixth accusation is neuer a whit truer. They loue not god, say they, and gaping after earthly thinges, they care not for heauenly. I pray you why so? because they that loue God, desire nothing more then to be with him, which falleth out vnto vs by death, but they contrariwise feare nothing more. May truely he which in louing hath only this last end before him, for his owne profite sake to enioy the thing hee loueth, by what meanes so euer it be, shal woorthily be iudged to loue himselfe rather then his friendes.

Therfore

Therefore the selfe same person which desireth to bee loosed and to bee with Christe, wisheth also for his brethrens sake to bee separated as a thing accursed: Act. 9. 3. neyther doeth hee deliuer vp his life into the hands of them y lay in wait for him, appealing vnto Cæsar: Act. 25. 11. and geueth thankes for his health restored vnto him, 2. Cor. 1. 11. What, that Dauid also doeth not so muche flie Saule and Absolon, as death being notwithstanding a worshipper of God? What, that hee and Ezechias doe expressly pray against death? Therfore whosoeuer flyeth death, is not by and by to be iudged not to loue God: as cõtrariwise whosoeuer desireth death, is not to be thought to loue God, but he only who lawfully & with a good conscience obeying the will of God prepareth himselfe eyther to suffer or auoyd death. The same also is to be iudged of the feare of death, to wit, that if it be groũded vpõ good reasõ, & be moderat, it is not only not to be condemned, but also to be allowed as a preseruer of life graffed in vs by God. Therefore that

Paule.

Dauid.

Ezechias.

5

feare of euill is condemned by the wri-
tinges of philoſopers, which is contra-
ry vnto fortitude, and calleth vs from
that which one of vs oweth vnto ano-
ther: and out of Holy Scripture, that
feare which is againſt faith and Cha-
ritie. For it is another thing to take
cleane away naturall affections (which
no man can doe if hee woulde neuer ſo
faine) then to moderate and rule them:
the which the Philoſophers very well
teache ought too bee done, but howe it
may be doone the only word of GOD
by the holy Ghoſte doeth declare. And
concerning thoſe thinges which they
cite out of Tertullian, they partly rowe
beyond his mark, when as he ſpeaketh
of flying only in perſecution, and part-
ly with the great conſent of the church
are reckoned amongeſt his blemiſhes,
as one that in this argument was car-
ried beyonde the But. No man queſti-
onleſſe that is godly, and of right vn-
derſtanding, euer condemned the goe-
yng aſide of Iacob, no man euer con-
demned Dauid flying the fury of Saul,
and conſpiracy of Abſalon, nor Helias

Tertullian.

auoyding

auoyding by flying ẏ rage of Iezabel, no man euer condemned the going aside of Athanasius moze then once. Neither heere haue wee to flie either vnto the agony of Chziste, oz vnto that of Math. 10.23. If they persecute you in one Citie, flie into another. Which places I confes are of some not fitly alleadged. Foz as touching the feares of Chziste, they are grounded vpon a peculiar consideration, & are not to be drawen into example: when as there is handled of the mystery of our saluation, the partes whereof Chziste alone both coulde and did take vppon him, in the which, to wit, he did sœthat fearefull wzath of his father, and indeede felt it, bearing the punishmente due vnto our sinnes. Wee contrarywyse at our death are not tryed with the same feares, because wee haue the Father appeased with vs and through faith beholde life in death it selfe. And that saying of Chziste is doubtlesse no commaundement of flying away, but contrariwise admonisheth faithful pastours, that beeing feared with no

threatninges, if they be driuen out of one place, they hasten vnto another, the which afterwards we see diligently to haue been doone by the Apostles.

6 But let vs heare something else of more weight peraduenture. There can nothing bee sent of God (say they) but that whiche is good, nay there is nothing good, but that which cõmeth of God: but the plague is sent of God: therefore it is good, if not of it owne nature, yet in respect of the good ende, namely to punishe our sinnes, too trye our faith, to driue vs too repentaunce, too bryng foorth Hypocrites intoo the light. Who therfore, say they, can deny but that they flye the thing that is good, which flye the Plague, by the which God bringeth all these thynges to passe? Againe, that which God sendeth vpon all, that is to say, vpon any one Church or common wealth, as, for example, the Plague, the same he will haue born of all. Now if the plague be to be borne, how is it to fled frõ? Therfore they set thẽselues against the wyl of GOD, which flie the Plague: nay they flie in vaine, because it is in vaine

to

to ſtriue againſt the wyll of God. But what could haue byn ſpoken more fond than theſe thinges? For too let paſſe the falſhood that lyeth in theſe words, Good and Euill, in this argument, to what end I pray you, ſhould they enter into this diſputation cõcerning the nature of things? There is no euill (that is to ſay, no calamitie or punihment) in the Citie, which the Lorde hath not doone, ſayth the Prophet. Why therefore ſhall wee call famine, Peſtilence, Warre, and ſuch like good? Becauſe ſay they, they fall out vnto the good of the goodly. I graunt it, becauſe the fetcheth light out of darkeneſſe. Yea, but the godly are inſtructed by ſinne it ſelfe. Are ſinnes I pray you therefore good, and doth he which reſiſteth them, reſiſt God? To bee ſhort who ſeeth not that to pray vnto God againſt thinges which of theyr owne nature are hurtefull vnto vs, and withall to vſe iuſt & lawfull remedies to auoyde them, if it may be, ſo that we commit the ende to God, too be a farre other thing, then it is too bee made, that we ſhoulde hope

that

that we coulde withstand God, or by any meanes be able to escape his iudgement? Abraham himself, Isaac and Iacob did flye hũger, the which notwithstanding was sent of god, who yet cannot be sayde to haue fled the thing that was good, or to haue sinned. As for that whiche they so greatly stande vppon, namely, ỹ those which flye the plague doe breake that immœueable precepte which humanitie it selfe teacheth, Whatsoeuer yee woulde that men shoulde doe vnto you, doe ye the same vnto them: as it is woorthily turned vpon thẽ which do in such sort flye the Plague, or any other danger, that then foreslew the dutie of a Christian man: so doth it in no case make againſt thẽ, who vnlesse they did shun the Plague by going aside, might woorthily bee iudged to haue foreslewed the selfe same thing which they owe both vnto theyr Countrey, and also vnto theyr neighbour. And truely I do marueile, that those which without exception do condemne going aside, as being of it selfe repugnant vnto Charitie, doe not

consi-

consider that Charitie doth no lesse require that wee prouide for the whole, then that wee helpe those that are taken with that sickenesse.

Finally, they say, that as many as flye the Plague, doe that which no Christian euer did, when as there is no example thereof in the Holy Histories.

I aunswere, that this is too deceitfull a kinde of Argument, when as it is apparaunt that in the holy Scriptures is not set downe what euery one hath doone: and that in many the generall rules of doctrine are sufficiente to determine those thinges wherof we haue no commaundement, nor any particular example: and that it is without doubte that it is not set downe howe often the people hath been visited with the Plague, neyther yet howe euery man behaued himselfe in the Plague. But they say that they haue altogeather contrary counsayle in the holy Scriptures: for that Dauid dooth call vs backe vnto the Tabernacle of the most highest, Psal. 91. As though he fled not

not vnto God, which lawfully vseth going aside. But yet, saye they, Dauid did not flye that very sore Plague, whereof is mention made 2. Sam. 24. neyther remoued his household vntoo any other place. I graunt, But howe many peculiar circumstances doe forbid vs to make of that a generall conclusion? For hee himselfe was the cause of this Plague, and woorthily so farre forth troubled, that he witnesseth himselfe with his owne destruction too bee ready too redeeme the publique calamitie. Furthermore when as this plague continued not aboue three dayes at the most, what place was there left vntoo him too take aduisemente? Moreouer, whyther I pray shoulde hee haue fled, whē as ỹ plague was whote in al his dominion, and yet is sayde not at all or else verye little too haue touched the chiefe Citie it selfe? Agayne, they say, Esayas fled not from Ezechias beeing sicke of the Plague. As yf wee held that the sheepheardes with a good conscience might willingly and of theyr owne accorde leaue theyr sheepe. Yea,

Dauid.

Esayas.

and

and what if I should take exception that Esayas came not vnto Ezechias but by the especiall commaundemente of GOD: for so doeth the Hystory beare record. But, say they, Ieremias also and Baruche with other godly men fled not out of the Citie being besieged of the Chaldees, albeit a greate part of the people dyed as well of the Plague, as of Famine. Neither doe wee say that wee may worthily shun the Plague by going aside, if we should depart from that which wee owe vnto GOD, our Countrey, and euery one of our neighbours. But I maruayle that those which alleadge this example of Ieremie, haue forgotten that hee was taken at the Gate of the Citie, when as he assayed to get out. Hierem 37.12. *Ieremias.*

Last of al they bring foorth a notable example of the Churche of Alexandria, out of the seuenth booke, Chap. 20. of Eusebius. As though we did allowe the going aside, eyther of all, or in all places, and times, or doe not teache that

that suche constancie and Charitie is both to bee praysed and also followed, so that a generall rule bee not made thereof. For Eusebius himselfe doeth not say that euery one, but that very many of the Christians did it.

Therefore to ende these thinges at length, there hath beene yet nothing alleadged whereby the Plague hath beene proued eyther not to bee infectious, or that going aside to auoide the same, is without exception too be condemned. For, that going aside is one of the very chiefe among naturall remedies and prouisoes in infectious diseases, reason and experience it self doth teache. For doubtlesse the worde Contagion it self doeth aloude speake this, that those thinges which are lesse farre of are more in daunger of it, and it is dayly to be seene, that by remouing in due time vnto more healthfull places many haue beene preserued: whom if any man will except, shoulde haue byn saued, if they had tarryed styll at home because God had so decreed: What I pray you shal be say, which agreeth not

also

also vnto the other sturnings & remedies of al perilles? Therfore we ought to laugh at as needlesse, not onely phisicke, but also al prudence & wisedome which is vsed in auoyding of dangers of al sortes: neither should there be any difference betweene rashnes and counsayle, betweene fortitude and boldnes. But the matter is far otherwyse, because like as God by his euerlasting & vnchaungeable decree hath appointed the course of our life, so hath he also ordeyned midle causes, which we should vse to preserue our life withall.

It remayneth that I shewe when there is place for going aside. For as other thinges indifferent, so likewise may a man vse goeing aside both well and yll: and so far of is it that I would perswade the same vnto euery man without exception, that contrariwise I confesse that they offend much lesse, who euen when they might otherwise with a good conscience withdraw themselues had rather yet to tarry: and also to vēture the danger of their life, thē that they might seeme to haue forsaken

When a man may goe aside for the Plague.

theyr neighbour, I confesse I say that these offend much lesse thē those which being carried away with too much distrust, or with vnmeasurable feare of death, forsaking al dueties of humanitie, haue this onely before their eies, Quickly, A far of, Long ere you return agayne: Men surely most worthie to be thrust out of al company of men, the bandes whereof they breake all to peeces. Nowe what in this point may be obserued, I for my part thinke may this way bee determined.

First af all, I thinke that this is to be prouided, that euery man doe summon himselfe vnto the iudgement seat of God vnto the Plague as vnto the cōming of newes of the wrath of god, condemning himselfe, that he may bee acquited by him, and that withall hee weigh with himselfe that hee is called forth to pleade his cause, & that this rod cannot be auoyded with change of places, but of maners: and that if hee must dye, ỹ this is decreed for the good of them which dye, forasmuche as they are blessed, which die in the Lord.

An

An other point is, that no man either goe aside or tarry with a doubtfull conscience: but when as he shall haue learned out of the worde of God, what his dutie is, that commending himselfe vnto God, he continue constantly therein.

And albeit that in so greate varieties of circumstances, rules for euery singular thing cannot be set downe: yet is it no harde matter to geue certaine generall preceptes agreeable vnto the word of God, by the whiche as by a certaine Ruler singular cases may afterwards (as they say) be tryed. Let them therefore which thinke to tarry, know, that it is the cõmaundement of God, Thou shalt not kil, & that therfore neither the life of thẽselues or theirs is rashly to be put in daunger of deadly infection. Let thẽ on the otherside which thinke to go away, know, that no mã ought to haue so great regard either of his owne selfe or of his Familie, that he forget, what he oweth vnto his countrey and felow Citizens, to bee short, what one oweth vnto another, whether they be bounde

They that will tarry.

They that thinke to goe aside.

by the common band of humaine societie, or by any other kinde of friendship. For loue seeketh not the things which are her owne: Wherefore I confesse that I cannot see (without blame notwithstanding of any man beit spoken) by what reason at all they are forbiddē to depart, which either by reason of age or of sickneſſe past hope of recouery can not helpe others: and if they tarry, they may seeme therefore onely to bee stayed, that they may dye to the great losse of the cōmon wealth. For as their cruelties can neuer enough bee blamed, which thrust them out of their Cities, especially if they be of the power sorte: so both the godly naturalneſſe of parents in time prouiding for the lyfe of theyrs without the hurte of any man, seemeth vnto me to bee greatly to bee commended, & also the prouidence of ỹ Magistrates much to bee to be praised, which without the hurt of the commō wealth, haue care ỹ those weake ones as secrete plots of Citizens, may bee well seene to.

Cruelties.

And heere commeth in the way that

that

that general band especially, wherwith man is bounde vnto man, and ý which without the taking away of humanity it selfe, cannot be broken. There is also an other bande binding euery Citizen vnto his Country and Citie. But both these bandes I affirme thus far to bee naturall and vniuersal, that euery one must haue regard of his estate, and calling. For some serue in publique offices eyther ciuill or of the ministery, and others are priuate persons, & the bands, of priuate persons betweene them selues are manyfolde, the which nature it self knitteth, and Christian godlinesse bindeth: the which vnlesse they be discerned al vnder, that euery man may know what his duetie is in al things, it must needes be that confusion shal beare the swing in al thinges vnder a shew of order. Therefore (that I may keepe mee to the matter that I haue in hande) let man helpe man, Citizen Citizen, that needeth any helpe of his, according to his power: & let him not think of going aside, by which it may iustly appeare likely vnto him to come too passe, that

A generall band.

Another more speciall.

by this meanes some body shalbe yl loked vnto, much more that through contempt of any man, or of an ouerthwart feare of death hee departe not a hayres breadth from the duetie of humanitie. But when as without the forsleewing of his duety, & publique offence he may beware both for him and his, by going aside, I see no cause why he may not only not doe it, but also why hee is not bound to doe it. Yet least in this case any man by flattering of himself might sinne against his neighbor, it shalbe the duty of the Christiã Magistrate to prouide that those thinges which eyther breede or nourish the plague, so far as may, be taken away, and that regarde may be had of those that be visited with this sickenesse, that all bee not driuen to bee carefull for all. But how they that serue in any publique Ciuil office may leaue theyr charge in the time of the plague, I doe not see: And for faithfull Pastors to forsake but one poore sheepe at that time when as he most of al needeth heauenly cõfort, it were to shamefull, nay too wicked a part. As touching priuate

The dutie of the magistrat

Ciuill Magistrates.

Ministers.

priuate persons theyr bands of friendship and amitie are diuerse and manyfolde. Among these this is the chiefest, vnto the which also natural coniunction by blood, as God witnesseth, muste geue place, I meane the bande of wedlocke, so that in my iudgement the husband with a good conscience may hardly and scarcely go from the wife, or the wife from the husband, especially if the one of them be taken with the plague. And how much parents doe owe vnto the children, & children to their parẽts, kinsmẽ to their kinsfolk, ỹ very lawes of nature doe declare, the which christian charitie is so far of frõ letting loose, that cõtrariwise it draweth thẽ more harder & harder together. Yea and for seruantes to forsake their maisters, or maisters to looke slenderly to their seruants being sicke (which cõmeth to often to passe) who not withstãding haue vsed theyr seruice when as they were well, is crueltie: yet is not the band of all these friendships alike and equall, and therfore that which is not so neare muste geue place to ỹ neater, forasmuch

Man and wife.

Maisters & seruantes.

as many cannot be discharged at once. Furthermore as there is place also for forsaking amongst those which are present, vnlesse they which tarry doe their duty: so heed is to be taken both of those that are sicke, that they abuse not the loue of their kinsfolke & friends, whylest they are desirous to haue thẽselues prouided for: and also of those whiche continue in doing of their duetie, that they caste not themselues rashly into the danger of infection, which is vsed to be doone by some of desperate boldnes rather thẽ of true & christiã iudgement, who being woont to contẽne those that are sicke of other diseases, doe visit those that are taken with the Plague, that they may seeme too despise death. And this cõtẽpt of God his iudgemẽts I for my part would lesse beare withal, then with the to much weakenes of ỹ fearefull. But howe others are affected and disposed in the crauing of the presence of their friends, I cannot tel. When as I my self about xxviij. yeeres past was sicke of the Plague at Lausanna, and that both others of my fellowe ministers

sters, and amongst the rest, that singular man of blessed memory Peter Viret was prepared too come vnto mee: and that Iohn Caluin himselfe also sending a messenger with letters offered vnto me all kynd of curtesie, I suffered none of them to come vnto me, least I might haue beene thought too haue prouided for my selfe with the losse of the Christian common wealth, which was manyfest would haue been very great by the death of so worthie men: neyther doth it repent me to haue doone so, although peraduenture in the like case of theyrs they shoulde not haue obteined the same at my hand. But if in such calamities the magistrate in tyme doe prouide, as much as may, both by suche lawfull meanes as are not repugnant vnto Christiã charitie, that the infection may be letted, and also that the sick of the Plague lake nothing, hee shall doubtlesse doe verye well both for the sicke and also for the whole, and shall take away a greate manye questions which in this argument are woont too be made. But this especially must bee

The Magistrate.

greed vpon, that as our sinnes are the chiefe and the true cause of the plague: so that this is the only proper remedie against the same, if the Pastours dispute not of the infection (which belongeth vnto Phisitions) but both by wordes and example of life stirre vpp theyr flockes vnto earnest repentance and loue and charitie one towardes another, and that the sheepe themselues hearken vnto the voice of their sheepheardes.

Th. Ministers.

FINIS

Imprinted at London at the three Cranes in the Vintree, *by Thomas Dawson.* 1580.